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UNITY

Freedom, Fellowship and Character in Religion

Official Organ of the Congress of Religion

RESOLUTIONS

The following Resolutions were telegraphed to President Woodrow Wilson Sunday Night last and offered to the Chicago Daily Papers only one of which gave it space.

Resolved, that we, over three hundred men and women assembled in the Abraham Lincoln Centre on Sunday Afternoon, November 22, having just listened to Madame Rosiker Schurmmer, unofficial representative of the women of Europe, and other believers in peace who have no adequate means of expressing their convictions, desire to place on record our belief that the time has come for the people of the United States to take an aggressive and heroic stand against the pernicious doctrine that preparedness for war makes for peace. An awful demonstration of this fallacy now menaces the civilization of the world. We believe the time has come to call upon the churches of America to declare themselves on this matter, and that the ministers of religion should unite in confessing their allegiance to the gospel of love and brotherhood that is always opposed to war with its entailment of hatred, murder and destruction.

We further urge that messengers be sent from this nation, official or otherwise, to plead with the belligerent Powers, for a cessation of hostilities, long enough to give time for the consideration and consultation which the situation demands, that the wicked slaughter may be stayed and the peace which must come be hastened.

Resolved, that a copy of these Resolutions be telegraphed to President Woodrow Wilson and that copies be sent to the city papers for publication

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UNITY

"HE HATH MADE OF ONE ALL NATIONS OF MEN"

Vol. LXXIV. THURSDAY, NOVEMBER 26, 1914. Number 13

A THANKSGIVING THOUGHT

Selfrighteousness which would vociferously boast of our freedom from similar motive should have no voice in the attuning of our thanksgiving hymn. Let the nation that is without sin throw the first stone. None will be thrown if this be the condition of the judgment upon the offender. All without exception have ignored the Prophet's declaration that not by might and not by weaponed strength but by the god-filled spirit greatness may be won. Sea and land were made by God for the needs and uses of all men. The philosophy of the superman has had votaries under every sky. Commercialism has run riot in high and low places and its rosary is recounted in every dialect and notation. Back of all this misery is this monster: competition for markets, hunger for trade. All else is a thin veil. High sounding phrases abound. But they cannot deceive one of trained ears. The barometer of national prosperity has been read in terms of finance. No other scale was applied or admitted. The figures showing larger transactions in the bulk in favor of the competitor, rankling envy seized hold of the national mind. Rome's insistent cry that Carthage had to be crushed under foot was given a more modern but by no means a nobler variation.

This thanksgiving hour ought to bring to resolution a mighty decision. We have been praying that peace might once more descend on war-racked earth. Shall we not proceed to act? How? The matter is by no means as difficult as timidity might have us know. Let us for a few weeks set service to humanity above commercial profits. Were our people to refuse to sell to any of the nations engaged in this war all contraband of war, foodstuffs perhaps excepted, it would not be many months before they would be forced to listen to the counsel of the messenger of peace. Is this too great a service to ask of our people? If it be then let us cease speaking of our deeper religiosity, our nobler humanity. Our hymns of thanksgiving must awaken this determination. Otherwise they are ringing untrue.

—*Emil G. Hirsch.*

In the Reform Advocate.

Are there now twelve states in which woman's suffrage obtains and four or five more where limited suffrage is granted to women? Our intelligence should keep up with the column.

Wise advice is that given by our exchange, *The Inquirer* of London, when it counsels the English to fix their attention upon the affections which are brightest and purest at the moment even when the armed foes are to be considered. Proper respect for one's enemies is indeed a great achievement.

And now there are two lady State Senators in the United States. Helen R. Robinson, State Senator from Colorado, can exchange confidences with Senator Francis Willard Munds, recently elected to the State Senate of Arizona. May their tribe increase. There is room for and need of a good many more women in the Senate chambers of the states, which are none too refined in habit or lofty in ideals. An occasional woman would unquestionably improve matters.

A correspondent from England writes: "I am glad to know that you are taking a comprehensive view of this terrible calamity in which we Europeans are engaged. I agree with you that the old fallacy that to prepare for war is to create peace has been shown up for what it is worth, but its place is now taken up by the other fallacy that 'militarism will destroy militarism.' This is preached here from platform and pulpit, and only the independent labor party, headed by such men as Ramsey MacDonald and Keir Hardie are opposing it in their weekly organ, *The Labor Leader*. . . . My little nephew, a boy of sixteen, has been sent to the States, for he was in danger of being arrested as soon as he became seventeen, he being of German birth. I wish I was able to follow him soon."

No more encouraging note concerning the growing independency among American voters comes to us from the late election than the triumph of William Kent, Representative of the First Congressional District of California. He was re-elected with a majority of 7,000 as an out-and-out Independent after a most bitter fight made up of all kinds of lies and calumny. The charges took a wide range. He was accused of being a rabid Prohibitionist and a professional drunkard; an anti-Catholic and an unsound Protestant, but the common people have learned to recognize in Mr. Kent a fearless foe of sham, hypocrisy and all graft whether it be material or political. California is honored in Washington by having a representative in Congress whom neither party can claim, all parties fear and every member respects.

"War and Veracity" is the title of an editorial in *The Advance* exposing the flagrant lack of integrity on the part of the news censors that are responsible for war news in our papers. "Militant Lying" would be a more pertinent title. The newspapers are not only compelled to lend themselves to the devices of military strategists, but there is a far-reaching conspiracy of silence which strikes the heart even of pacifists and pacific organizations in many ways. There is a mephitic gas generated by "Navy Leagues," manufacturers of armaments, blind believers in dreadnaughts and hunters after prosperity that paralyzes newspapers, committees, clubs and societies when the

question of more battleships and bigger armies is involved, notwithstanding the gigantic demonstration of the accursed fallacy that "battleships make for peace" now being demonstrated in Europe.

Not alone Russia that every once in a while does big things with the master stroke like the bloodless abolition of its slaves when it took four years of cruel war on the part of the United States to accomplish the same, and the equally astounding lifting of the drunken empire into prohibition, but the slower moving and more intellectually cautious England is profiting by the discipline of war. The hours during which "Public Houses" are to be open during war time have been reduced, and the eighth of November, "Temperance Sunday," was celebrated with added forcefulness. We join with a writer in *The Inquirer* who hopes that the restrictions of drinking privileges imposed for the benefit of the soldiers will be enforced for the benefit of the citizens as well. May the curtailed opportunities be never restored, for indeed in the heart of England lurks an enemy more terrible than the Germans across the Channel.

The following prayer which *The Inquirer* quotes from the Russian liturgy of St. Basil, Bishop of Cæsarea, A. D. 370, comes with peculiar force at this time. The achievements of war and the dire needs of the human created thereby give little opportunity to stop and have a thought for the poor horses exposed to all the cruel hardships which a moving column in stormy weather, over bad roads and with broken feed trains has to endure. And then, the torn flesh and the bleeding veins of the horse-mangled battlefield which no surgeon seeks to care for, suggest whole realms of agony and cruelty to the faithful friends who can never know what it is all about:

And for those also, O Lord, the humble beasts, who, with us, bear the burden and heat of the day, and offer their guileless lives for the well-being of their countries, we entreat Thy great tenderness of heart, for Thou hast promised to save both man and beast, and great is Thy loving kindness, O Master, Saviour of the world.

Progressive statesmanship is much indebted to the pioneer work done in Australia. The "Australian Ballot" is but one of its many contributions to Democracy. For a quarter of a century the people of Australia have had much to teach us in the handling of dependent children. They have shortened the distance between the "institution" and the home. They have dared to use the money which it would cost to maintain the dependent children in the abnormal institutions called "Homes" with a capital "H" to support these children in the actual homes of farmers and mechanics. The report of the "State Children's Council" of South Australia for the year ending June 30, 1914, lies before us with an Adelaide imprint on the title page, and those competent to interpret these many tables of figures into life will do well to send for a copy by addressing James Gray, Secretary, care of Government Printer, North Terrace, Adelaide, Australia.

Mme. Rosiker Schurmmer, the Hungarian messenger of peace now in this country, comes with a plea so direct, a program so definite, for which even the kid-gloved pacifists of the United States who think that "this is no time to talk of peace" are unprepared. Last Sunday at four o'clock in the afternoon she spoke with great power for an hour and a half at the Lincoln Centre to a large audience of leading men and women in that part of the city, at the close of which the resolutions which we publish upon our front page were passed unanimously and enthusiastically by a rising vote. The resolution was subsequently telegraphed to President Wilson and copies promptly sent to all the daily papers in Chicago, only one of which—the *Chicago Examiner,* we believe—printed the same. If the United States, so secure in its isolation, so boastful of its democracy, hesitates in this dire emergency, what have we to say to the monarchical, army-ridden and cannon-blinded belligerents of Europe?

Charles Fleischer, leader of the Sunday Commons at Boston, in a recent Sunday address moved the previous question in the minds of the noble. "Nationalism" must give way to internationalism, the world is none too big to be the country of the true patriot and men are not too diverse to be citizens in this world home. He spoke truly when he said, as reported in the *Boston Herald*:

A Cossack, a grenadier, an Uhlan, are equally the property of the whole race with a Tolstoy, a Goethe, a Shakespeare—and not merely Russian, French, German and British, for better or for worse.

What has long haunted men as a nightmare possibility has become a waking fact of such horrible character and proportions as to be nevertheless beyond belief. This frightful, world-wide conflict, in which we moderns are the mad participants, means the inevitable clash of the nations toward which all history has tended, and illustrates the failure and the futility of nationalism.

Out of this armageddon of the nations of the earth there must emerge for us a new era, a new created world, a new vision of the race—the ordering and organizing of humanity as one.

After all, none of the really vital, elementary interests of the race are national. All fundamental concerns are primarily human. All of our big men—and all the little ones, too—are common human property. Jesus and Moses are not so much Jewish as they are human. Buddha, Confucius, Lincoln, belong not as much to India, to China, to America, as to mankind.

A world vision will tend to lessen because it subordinates, the existing antagonisms of nation, race and religion, the combativeness of color and of social station, the economic rivalries of nations—and the competitive struggle natural to man will become a friendly contest for universal achievement and for creative contribution toward the common welfare and steady progress of mankind.

Archdeacon Wilberforce has written a new National Anthem for Great Britain which is a great improvement on the maledictions and absurdities which have heretofore debased the noble tune:

Confound their politics,
Frustrate their knavish tricks,
On thee our hopes we fix.
God save the King!

But even this anthem falls far short of the qualifications of a true hymn, one that blends the spirit of humility, peace and the brotherhood of man in the consciousness of the fatherhood of God, which has in it no place for "kings" or "victories" with carnal weapons. A patriotism rimmed by national pride and which assumes national enmities and armed foes is neither desirable nor lovely, but the good Archdeacon climbs on the ladder of his own inspiration onto the higher levels before his anthem is closed. We wish he had begun where he left off, thrown away the first two stanzas as practice work and written two new stanzas that would be worthy companions to his third. But here it is, much better than the old and a promise of something better yet to come:

God save our gracious King;
Long live our noble King;
God save the King.
Send him victorious,
Happy and glorious,
Long to reign over us:
God save the King.

Thy choicest gifts in store
On him be pleased to pour;
Long may he reign.
May he defend our laws,
And ever give us cause
To sing with heart and voice
God save the King.

Lord, let war's tempest cease;
Fold the whole world in peace
Under Thy wings.
Make all the nations one,
All hearts beneath the sun,
Till Thou shalt reign alone,
Great King of Kings.

How silent but how potent are the victories of peace! How far reaching are the pacific triumphs of the race! Under the screeching headlines "from the seat of war" the hasty reader who takes the news between gulps of his coffee at breakfast time is likely to take little note of the most significant facts offered at the recent Annual Meeting of the Woman's Christian Temperance Union in convention at Atlanta, Ga. But the cold figures there offered suggest the warm life of the nation, the hot blood of the noble. How hard it is to realize that 80 per cent of the territory and 54 per cent of the population of the United States represent the "dry" triumphs of recent years. How little has been made of the fact in the presence of the exploding shells and the disappearing battleships that five states of the Union at recent elections have joined the prohibition file, of which there are now fourteen states that are totally "dry" and large sections of the other states through local option and other legislation also "dry." The W. C. T. U. movement among women occupies a modest place among the more aggressive and parading organizations of women, but when the history of the advance of the United States in civilization is adequately written that movement which began in unpopular and perhaps fanatical prayer crusades in the saloons of Ohio, which assumed shape under the benign and wise hands of the great as well as the saintly Frances Willard, has made a contribution to progress and to national power second to no other movement in the United States. And now comes the startling triumph in this direction in Russia. The details of the movement that led to this are hidden; the profoundest details will always remain hidden, but that there is a connection between the praying sisters in Ohio and the recent sweeping edict of the Czar no one who believes in the corollation of the virtues and the oneness of humanity can doubt.

"What Can We Do About It?"

"Make some practical suggestion! Tell us what you want! Show some way to reach the ideal, or else cease worrying the spirit." These are typical challenges constantly thrown at those who will persist in pleading for peace even at the battle front. Others, affecting more wisdom, tell us that "this is no time to talk peace." The dire situation must be accepted and all the uplifting enginery of religion and civilization must be brought to bear to ameliorate the present situation, and so "Red Cross" subscriptions, "Christmas Ships," "Belgian orphan" schemes, are pushed to the foreground. Business men urge the impracticability of talking disarmament or even limiting armament in the presence of our "imminent dangers today." Human nature is so constituted that it is more sensitive to the physical sufferings at hand than the moral turpitude that leads to suffering. It is the old imbecility of the city written large in national and international terms. We build asylums for the orphans, day nurseries for the benefit of washerwomen widows, rather than suppress the gin mills that make orphans, and the larger tyrannies that drive women out of the home into the shops of the world.

Now, if ever, is the time to talk and pray for peace, and nothing is so practical today as an attempt to solve the problems of the warring nations who are so enslaved by their belligerency that it is doubtful if anything lies within their power but the grim alternatives of the battlefield. The armies are so highly perfected, so scientifically managed, so disciplined and organized that nothing but entire annihilation on the part of one or all of the parties involved will

terminate the war. Help must come from the outside. The so-called neutral, non-combatant nations have a duty to perform, and religion and the seven hundred thousand official representatives of the same, the clergymen of the world, as estimated in the book of Professor George Holley Gilbert, on "The Bible and Universal Peace," just from the press, must speak now in some emphatic way or cease their pretentions.

Sooner or later the armed forces of Europe will disintegrate from sheer exhaustion if not from slaughter. Human flesh, the exchequer of the nations, the supply of food, the energies of even the poor horses, indispensable allies to victorious armies, will give way. Some day the hour of conference will come when the crowned heads and presidents of belligerent forces, with their prime ministers, or their representatives, must meet at The Hague, or some other neutral ground and ask each other, "What can we do about it?" In anticipation of that time, as a contribution to that discussion, when the appeal to reason is made, we venture to suggest that something like the following will be discussed, and this, or something better, will represent the conclusions arrived at:

1. The political lines and geographical boundaries of belligerent nations in existence on the 1st day of July, 1914, to remain inviolate.

2. This *statu quo* not to be disturbed except by the consent of the parties involved. Their wishes to be determined by popular vote.

3. Provision for the reimbursement, so far as possible, for all private property destroyed, the amount of damage and by whom to be paid, to be determined by a competent International Board of Auditors.

4. Germany to have such free access to the Atlantic and Adriatic Seas as the exigencies of its commerce, its social needs and other pacific interests may demand. All international ports and passages and canals not to be fortified by individual nations. If a guard be deemed necessary the same to be furnished by an international naval police herein provided for.

5. All the present belligerent parties to reduce their armies and navies to the standard of July 1, 1914, within six months of the date of the declaration of peace.

6. This maximum of armies and navies to be respected for a period of five years, after which a gradual decrease of armaments at a fixed rate, on the ratio of July 1st, 1914, to be agreed upon. At the end of another five years the army and navy of each nation to be reduced so as to provide only an adequate force for the enforcement of law and order within its own boundaries, and at the same time an international navy and army to be organized on a *pro rata* basis to be controlled by an international military board to be arranged for.

7. A permanent Court of Arbitration to be provided for on lines already prefigured by The Hague Conference.

8. An International Parliament to be organized to meet triennially, consisting of representatives of all crowned heads and presidents and their prime ministers or their representatives to be arranged for. This International Parliament to consider mutual needs, the humanitarian interests of the world and the progress of civilization. Their enactments to be mandatory.

9. All cases of international disputes to be submitted to this tribunal, and if necessary, subsequently to be referred to the International Parliament. No declaration of war to be issued by any party in the Federation without due notice to all the members of the Federation and no ultimatum to be issued giving less than two months' time for consideration. The military status of the nations in dispute to be religiously maintained inviolable pending the decision of the ultimatum.

10. Any violation of this federation will be considered an infringement upon the rights of all the powers involved, who are pledged to the enforcement of all the laws and regulations formulated by the International Parliament and all the decisions handed down by the International Court. These requirements when necessary to be enforced by the International Army and Navy.

11. Any government or nation not now found among the belligerent forces may join this federation of nations by conforming to the regulations.

12. The rights of the smaller, neutral and non-military nations to be guarded by this Federation as inviolate as those of the larger and at the present time, fortified and militant powers.

Not this, but something better than this, will come just as soon as the faith in gunpowder and a reliance upon armament will give way to a faith in principle and a confidence in human brotherhood. Every gun manufactured and every citizen transformed into a soldier is an affront to the Christianity these nations profess and a denial of the Christ whose leadership these men of war would fain follow. The benignant words of the Master who said, "Peter, put up thy sword!" still rebuke belligerency, disarm the hatred and condemn the militant indignities now practiced in the name of the Brotherhood that we disgrace and of the Fatherhood of God whose name is mouthed in the devotion of the nations but denied in their practice. The dear old Pope Leo died of a broken heart because his children were murdering one another. The head of the Salvation Army has recently expressed his grief that his "soldiers" were fighting one another instead of fighting a common foe. Jews pledged to their Judaism largely because they were still victims of prejudices and cruel persecutions, are fighting against each other in great numbers. High Prelates of the Christian Church appear in military uniform and crowned heads are invoking the Divine presence as their representative cohorts go forth to destroy one another. Has religion nothing to say in this emergency? Must the churches be indolent and the ministers of religion silent? If the Kaiser should fail to become a Christian in the sense and manner indicated by the searching article of Mr. Dole, printed elsewhere in this issue, latent Christianity chained or dormant at the heart of nations, may be aroused and liberated and insist on some such reform and remedy as is suggested by Mr. Dole. Somewhere near the thrones of Germany, England and Russia

there lies a sacred sanctuary where the better angels of these crowned men and their advisers still congregate. We believe that there is power enough in religion and religious instrumentalities to penetrate to these sanctuaries. To ask and to receive a hearing, and to listen to the pleadings of the better nature is to surrender to the diviner life. Something *can* be done, something *must* be done, something *will* be done.

The Church and the Crisis

England, France, Germany, Austria and Russia are called Christian nations. That means that Englishmen, Germans and the rest, besides holding allegiance separately to their respective countries, claim also to hold allegiance in common to the Christian religion. If any one thing is clear about the Christian religion, it is that its doctrine is the doctrine of peace and not of war. Its very heralding was as a new era of peace and good will among men; and its great international apostle urged the nations to remember that they were of one blood. "See how these Christians love one another!" was the tribute of the encircling paganism in the first Christian centuries. Today the man from Mars looking on Europe could only exclaim, "If these are the Christians, where are the heathen?" To speak of Europe today as a Christian scene would be the bitterest irony.

The present situation of the world is an impeachment alike of our statesmanship and our religion; but it is our religion which stands impeached most gravely. Why is it that when Christian England and Christian Germany—or the United States and Spain—fall out, or their interests conflict, the England and the German part of it steps instantly to the front, and the Christian part of it goes instantly into abeyance? Is a bastard "patriotism" forever to take first place in the affairs of nations, and religion, the responsible representative and sponsor of humanity, in every real crisis silently to take second place? Is this order of precedence and influence to be patiently accepted as the permanent order in Christendom? Has the Church universal, the world's great international body, with its constant preaching that above all nations is humanity, no such real identification with its preaching, no such corporate consciousness, imperative or power, as to keep its members in momentous times from forgetting themselves in their religious and international capacity and acting only in their jealous national capacity? If this is so, then cleary the world must develop some new agency for the expression and application of its moral forces.

There was a time when the Christian Church took no such humiliating and ineffective place in the political life of Christendom; and that was when we are in the habit of reproaching it with being far behind this free time in spirit and under almost despotic control. The Church of the Middle Ages would have scorned to be silent amid the disputes and conflicts of nations. The Holy See at Rome was a continuous peace tribunal, and the sundry Merovingians and Carolingians and Plantagenets were never permitted to forget amidst their rivalries that there was a mighty international religious power above them, which their own subjects respected and revered, which would and did bring them sharply to book if they went too far. The "truce of God" was called with drastic power when turbulence became too menacing.

Is the Church in this day of greater democracy content to be less virtuous and potent than the Church in the day of despotism? Have the forms of religious freedom no instrumentalities by which the Church can make itself count for something in the hour of men's supremest need? Must the Church merely fall into line with the tavern and the club in the supine and ghastly chant of "Fight to the finish"? Is there nothing for the world's organized moral forces to do until the exhausted fighters themselves beg them to do something?

We surely know what an American Church made up of free and democratic Hildebrands would do. Within a fortnight it would send twelve apostles to the churches of England, and, after conference with these, to the churches of Germany, taking English apostles with them and bringing German apostles back to England. The talk would not be of how the war began, or who was to blame, but how the war could be stopped and reconstruction begun on Christian principles. Where are the hundred English Christians and the hundred German Christians who half a dozen years ago exchanged such demonstrative fraternal visits? Have all forgotten the Christian of it, only to believe today as Englishmen and Germans that courteous and serious conference between them, which might light some lamp in the darkness, is not possible? The thought is not to be tolerated.

The trouble with the Church is that it forgets in time of stress, as the medieval Church at its best did not forget, that it is indeed an international organization, existing not for the salvation of England or Russia or America, but for the salvation and control of men. If it understood its own definition and commission, if it had as much faith as fear, ten apostolic voices would on the morrow become ten thousand; and no man shall say that even the Christmas bells might not be bells of hope.

EDWIN D. MEAD.

WHEN SOME FELLOW'S DADDY KILLS SOME FELLOW'S DAD.

When we get to fighting our fathers step in
And say it is wrong, a shame and a sin,
With—"Why in the world did you ever begin,
Scratching and biting?
A black eye at your age, why, goodness me,
Your face is so battered you hardly can see—
What kind of a man will you grow up to be—
Constantly figthing!"

But some fellow's daddy kills some fellow's dad,
The finest old daddy a boy ever had,
And half of the world is shouting like mad,
When men disagree.
And now they are fighting by millions they say,
Thousands of daddies are killed every day,
With no one to stop them or pull them away—
And no referee.

We know very little of war and its schemes,
We can't understand what all of it means,
But when war takes our daddies it certainly seems
That fighting should cease.
It strikes us as foolish that men think they must
Keep shooting and stabbing. Oh, why can't they just
Shake hands and have peace?

Boys' Life. *T. M. Bray.*

WHAT IF EMPEROR WILLIAM

By REVEREND

In raising this question, I wish to say nothing that would offend any German admirer of the Kaiser. I have personally a great regard for the character of the man, for his ability, his brilliant talents, and a certain quality of conscience and devotion in him.

We may feel toward him as we feel toward our own Mr. Roosevelt. He is a powerful type of man. I choose him for my present purpose rather than any of the other sovereigns of Europe, because he is stronger and more responsible, and therefore has greater possibilities of doing an immense service to the world, if only he might come to a new point of view.

I think also that the Kaiser is very religious, but his religion is like that of a Hebrew king, or one of the patriotic Maccabees. He is like St. Paul before he was converted, namely, the staunchest sort of material to make a Christian, loyal, conscientious, devout, faithful to death.

The fact that he was baptized to worship "Christ as God" has not yet substantially softened the tough fibre of the untamed Teutonic heart, with its stern purpose to punish its enemies.

WHAT IS MEANT BY "CHRISTIAN"

What do we mean in these modern times when we use the word "Christian"?

What is the most distinctive thing in genuine Christianity?

It is as real as it is elusive. We do not mean the name, or profession, or a body of doctrines, or a scheme of ceremonies. These things always cover a multitude of people who may be heathen at heart, or "Pharisees" or Sadducees.

We mean a certain spirit, or temper, or attitude. It is what Jesus was talking about in the wonderful Beatitudes; he illustrated it in the story of "the Good Samaritan," the man who was neither Jew nor "Christian." His favorite doctrine was about forgiveness.

The man of his spirit really has no enemies. Paul had the secret of the same idea when he says that the greatest thing in the universe is love "that suffereth long and is kind," that "vaunteth not itself," that "is not easily provoked," that "never faileth."

In another place he tells us that we know a Christian by his customary temper, namely, by his "love, joy, peace, patience toward others, kindness, benevolence, good faith, gentleness, self-restraint."

HUMAN SPIRIT AT ITS BEST

It is not necessary to limit this spirit by any distinctive name, like "Christian." It came out of the Jewish idealism, and is found wherever men have got their growth as men. It is the human spirit at its best.

We are able to put more meaning into it than anyone could have done 20 centuries ago. Thus, we include in it the Teutonic virtue of virility and manly courage; we include the favorite Greek idea of the value of this present world, with all the beauty there is in it.

We are here to turn the powers and the wealth of this world to the welfare of men. We add freedom and the virtues of the honest citizen. In this sense the essence of religion at its best is also the essence of civilization and the inner force that makes civilized men.

This spirit of the coming civilization calls, first, on the side of the intelligence, for an open mind, free of prejudice, the love of the truth, by which all science proceeds. It calls, next, for modesty as opposed to pride, conceit, egotism and arrogance. As Lincoln used to love to say, "Why should the spirit of mortal be proud?"

CALLS FOR LIMITLESS BROTHERHOOD

It calls specially for friendliness, or good will, the sense of brotherhood toward men of every race and color, and all the time.

This is the spirit which we already expect of every good physician and teacher, not to mention other servants of the people.

This spirit carries with it a certain enthusiasm, a conviction that life is worth while, a faith in the structure of the universe as fundamentally righteous and trustworthy, a faith in the unused possibilities of our common human nature and a general attitude of expectant hope for a vastly better and more democratic order of society.

The present war has come about as the result of barbarism. Fear, suspicion, hate, race prejudice, jealousy, envy, ignorance, the aristocratic and caste spirit, the idea of government by brute force, age-long habits of militarism and conquest have brought their natural harvest in this war.

It came because the leaders in church and state, in universities also, however much they bowed at the name of Christ in their churches, were not yet Christians in spirit. It looks as if the most of them did not even know that such a spirit is actually at work in our world, though unfortunately so far only in individuals or groups, and hardly yet organized at all. Few are even learners in the school of the civilization that this spirit is here to construct.

VISION WOULD CHANGE KAISER

Take now the case of the Kaiser. Surely no friend or admirer of his would claim that he is a Christian in spirit.

An open mind? Modesty? Freedom from arrogance? Gentleness? Not easily provoked?

Constant good will, not towards friends merely or to Germans, but to all men as his brothers?

Does a Christian hold the army to be the foundation of the state?

Does a Christian talk of revenge? Does he habitually think of himself as surrounded by enemies whom he must always be prepared to slaughter?

CHARLES F. DOLE

Cite a single passage from the Emperor's speeches:

"Wherever the German eagle has thrust his talons into a country, that country is German, and will remain German." This is the spirit of Saul, the Persecutor, not of Christ! Compare Abraham Lincoln's Gettysburg address with utterances of this sort.

Now let us suppose something not quite impossible, which might actually flow out of the subtle mystical element in the Kaiser's nature.

Suppose him to have a vision, such as Paul had on the Damascus road. A new light comes to him such as has many a time changed for men the face of the world.

He sees the Christ of his worship no longer a monarch but a great lover of men.

He sees the vast conflagration in which Europe is wrapped, as a man of infinite humanity would see it.

His eyes open, not now to the warriors in Belgium, but to the ruined homes and desolate women and children.

Is this the work of any Christian nation? His mind wakes up to a dual self—the best self, little known hitherto, and the lower self, the child of the Prussian military school, the one searching the other with questions. He hears the ancient words, "Why persecutest thou me?" The war-lord bows in the presence of the ideal human goodness.

WHAT VOICE MIGHT SAY

"You blame the allies," the voice says. "Has Germany no part in the blame?

"As German emperor, a lover of peace for Germans, you tried to prevent this war; did you do everything to prevent the war as a lover of peace for mankind? Always a German, have you ever been a Christian, that is, a friend of all men, of Russians, of British, of Japanese, of Chinamen? Are you acting now as a lover of men?"

We imagine the struggle between the pride of the monarch, accustomed to demand blind obedience of others and unused to obey, and on the other hand the most penetrating power in the universe, the Almighty Will, playing on his conscience and soul. And the good self wins in the fight, and the man, renewed in spirit asks: "What wilt thou have me to do?"

Then follows what only a strong and noble nature could accomplish, what the Kaiser alone perhaps of all the monarchs of Europe could do.

The Kaiser tells his vision and his own new resolve to his council and generals in such way as Paul told his story before King Agrippa; and being emperor as Paul was not emperor, and being right as well as strong, his persuasion overcomes resistance and his will is done.

A flag of truce starts every closed wireless station of the world. The command goes to call every German soldier from foreign soil and every cruiser from devastating the seas.

A frank proclamation is read in every capital that Germany is not ashamed to ask the pardon of the world for her part in this hideous war, that she wishes nothing except what is fair, and stands ready to do whatever is shown to be right. Could anything else or less than this be Christian? Then follows the grand peace congress of the nations, and the world rises out of the storm on a new round of upward movement towards the light.

SUBLIMEST IN HUMAN NATURE

"Impossible!" someone cries, "and against all human nature!"

No. It is exactly in the line of human nature, on that side in which we are men and not beasts.

There is that in every man, whose soul has not been withered by selfishness, which answers instinctively to a generous deed, to a friendly word, even to a smile.

Every man tries to put away hate when the other man, as brave as he is, stops fighting. Almost every man has justice enough to be willing to meet the other half way if he is offered the chance. As fear, suspicion and hate make war, and big armaments breed suspicion, so trust and frankness and generosity and the entire putting away of arms tend to draw men up to their best.

The world has only begun to use the forces and the possibilities, mightier than dynamite, that reside in the best side or nature of every man. Civilization indeed is seen in the flames of this war to be forever impossible, except as the power of our common humanity, the God in us, is brought to bear upon the control of the forces of nature and science.

Finally, the lesson comes home to everyone. Who dares to ask what would happen if the German Emperor became a Christian, and not to go on and ask, whether you and I are Christians, whether we know what the spirit of a civilized man really is, whether we mean to live as Christian or civilized men must live?

Will we take the venture of obedience to the highest that we know and treat men as we like to be treated ourselves?

Are we learning our lesson of the open mind and modesty, which we wish the learned scholars of Europe had learned?

Few people yet know what a change into new power, courage, mutual helpfulness, domestic happiness, richness of friendship, more effective business, honest political life and civic achievement, would follow and grow out of the definite adoption of the law of good will as the one rule of their lives.

We never heard of anyone who honestly tried this and did not find it to work wonders. Only by the adoption of this law of life and loyal obedience to it is war ever likely to cease.

It flows out of the ugly, lower, uncontrolled animal nature of a man; it simply falls away when men behave as men, that is, as sons and daughters of God.

THE STUDY TABLE

Some Recent Books

The Evolution of Early Christianity. By Shirley Jackson Case, Professor of Early Christian Literature, University of Chicago. University of Chicago Press. 385 pp. $2.25 net. 1914.

A work of ample but discriminating scholarship, in which specialists will find valuable contributions, and in which the ordinary intelligent reader will rejoice. The contention is that Christianity represents, not a static dogma, but a growing life. Jesus added an organizing impulse to many existing world-elements. The mighty impulse of his personality worked under historical conditions, absorbing much from its environment and adding fresh elements to the spiritual life of the world. The Mediterranean world, the Jewish factor, the Hellenic element, the Roman worship of the Emperor—the environment into which the new faith entered—are luminously described. Prof. Case tells us what competitors strove with the church for mastery. He points out the superior qualities which the religion of Jesus possessed, and so clearly explains the triumph of Christianity. The book is a welcome addition to the literature of this subject and can be most heartily recommended.

My Church: A booklet of 56 pp. by Rev. Louis G. Hoeck. Printed (1913) by the Nunc Licet Press of Minneapolis.

Four short sermons on the organization and function of the church. The discussion is earnest and helpful.

Twilight Talks with the Children. Gospel Trumpet Company, Anderson, Ind. By Isabel C. Byrum.

Is meant to help parents and teachers in the religious training of their children. The seventeen stories cluster about biblical incidents. The illustrations are crude and the spirit everywhere crudely orthodox.

Two Books of Sermons. Published recently by Funk and Wagnalls: *The Vital and Victorious Faith of Christ* (247 pp., $1.00), by Rev. Dr. George S. Payson, reasserts the ancient faith; *Suggestions for the Spiritual Life* (337 pp., $1.40 net), by Prof. George Lansing Raymond.

Contains some discourses (preached at Williams and Princeton colleges) felicitous in phrase and broad in spirit. Quite notable is the author's contention (p. 79) that to get the New Testament meaning of "blood" in terms of modern thought, we must substitute for it the word "life." Very true. But that means a reconstruction of theology!

Christian Faith for Men of Today. By Ezra Albert Cook. The University of Chicago Press. 260 pp. $1.00.

Dr. Cook is a Canadian writer, a professor in the Congregational College at Montreal. The volume is intended for classes in the Y. M. C. A. and will be found a helpful manual for such work. It deals with such problems as: The use of the Bible; belief about God; faith in Jesus; cultivation of the best faith. The treatment is broadly conservative.

The God who Found Himself. By Alfred Ward Smith. 176 pp. $1.25 net. 1914. Sherman, French & Company.

This is one of the most attractive of the many attractive books issued by these publishers. These fourteen chapters represent an interpretation of religion, philosophy and ethics from the point of view of Monism. The writer is a serious thinker and a clear expositor. His views are original, but whether scientific is another matter. The main thesis is this: So far, God has revealed himself in and through individuals. The greater revelation that is coming, in which God will find himself and be found, will express itself in a God-consciousness co-extensive with humanity. A hint of his central idea may be found in this statement: "Monism declares that God is the divine democracy" (p. 166).

Four Interesting Little Books by Distinguished Men.

Funk and Wagnalls have reprinted in attractive form a number of little books in what they call the *Leather Bound Pocket Series.* Thick paper, large type, attractive green binding, about 75 pages. Price, 75 cents. The four to be commended here are: "The Latent Energies of Life," by Charles R. Brown, Dean of Yale Divinity School; "The Misfortune of a World Without Pain," by Newell Dwight Hillis, Plymouth Church, Brooklyn; "The Call of Jesus to Joy," by Rev. Dr. William Elliot Griffis; "The Conservation of Womanhood and Childhood," by Theodore Roosevelt. These topics are all timely and important; the messages in all are wholesome and helpful; the writers are here represented at their best. These little books will serve as appropriate and commendable gifts for the coming holiday season.

Which Temple Ye Are. By A. H. W. (a Canadian writer), the author of "He Restoreth My Soul." Putnams. 279 pp. $1.50. 1913.

This is practically a book of twelve essay-sermons, which are animated by an earnest but conservative religious spirit. The writer is evidently a sincere Christian of the old type. He finds too much softness in the piety of the day, while he claims that a majority of intelligent people have no vital piety at all. The book does not deal with bodily health, as the title might suggest,—the soul rather than the body is the "temple" to which reference is made. These pages will interest many thoughtful people who take a serious view of life; who find high values in repentance, discipline and self-denial.

The Use of Leisure. By Temple Scott. B. W. Huebsch. 118 pp. 50 cents. 1913.

This is the last addition to the "Art of Life Series," edited by Edward Howard Griggs. Its three chapters are entitled: "Wanted—Leisure;" "The Right Use of Leisure;" "Work, the Creator." These topics are discussed in an interesting and inspiring manner. The function of leisure in the progress of civilization is clearly described. We are next shown that to make leisure contribute to the highest good of humanity it must be used for noble ends under the guidance of both personal ambition and the social consciousness. It is divine if divinely used. The closing plea is that work must be creative; not mere tasks slavishly performed, but things done as the expression of vitalizing ideals. Our deeds, like the songs of the poets, must come forth from inner life. To open these pages anywhere is to meet stimulating sentences.

A Healthful Book on Mental Healing.

Charles Brodie Patterson, in his recent substantial book, "In the Sunlight of Health" (Funk and Wagnalls, 449 pp., $1.20, 1914), discusses the problem of the relation of the body and mind, in health and disease, in a very sane and conservative manner. He is not a "Christian Scientist," but he is an intelligent Christian, obedient to the scientific spirit. He is a firm believer in the healing power of psychic forces, but he is a reasonable and not a fanatical believer. In his

earlier chapters (such as Divine Energy in Motion; Scientific Living; Heredity, True and False; States of Consciousness; Mind and Body; Cause and Effect) he prepares a way for the discussion of Mental Healing. Some readers will hesitate to go with him in all his statements, but many will find helpful suggestions, while few will find claims that seem wholly false. The last six chapters present the case for Psycho-therapy, setting forth its reality, marking its limitation and giving rules for its use. This is probably one of the sanest books on the subject that has been published.

JOSEPH H. CROOKER.

NOTES

Open Court comes to us for October as if it were printed at Berlin or Leipsic. It is German from top to toe. The editor closes up the whole argument, or the statement rather, with a very admirable personal expression of his view of the duty of the Teutonic peoples. He tells a lot of truth about England and France, and on the whole truth for everybody. The whole discussion is not out of place in a philosophical journal, although just now we are most of us disinclined to see a great deal of good in the ruling element of Germany. We admire German work, and we feel the power of German literature, and are in no sort of mood to be vindictive; but mark this, the American people will never sympathize with any effort to make any one nation dominant in civilization. We believe that the greatest discovery in social politics ever made was that accidentally developed at the Constitutional Convention of 1789—that is the Federal co-operation of States, creating one nation from ocean to ocean. Europe has been and is feeling its way toward this solution of rivalry and war. Let it think matters over while it fights, and come out ready for fairness and quality. At the bottom of the whole thing is not a struggle between France and Germany, but the question whether the great Slavic evolution shall have as much liberty of expression, and doing its work in the world, as the Teutonic. We imagine that just at this point we shall differ sharply with Paul Carus, but perhaps not. What I have personally seen of the Slavic race and of their recent progress toward rightness and political wisdom and social fairness makes me believe that it will be of just as much benefit to the world, yes more, than any preceding race, not excepting Celtic or Teutonic. Mark my word, that the solution of this war is Slavic freedom, commercial and industrial; and on their own part religious and social freedom. The Polanders who once led the Slavic race will find a great mission once more, and we Teutons and Celts will be glad of a great race co-operation that puts us altogether in a struggle to find out the truth and apply it to human needs—clear around the globe.

From Macmillans I am in receipt of "Social Christianity in the Orient," a story told by Rev. John E. Clough. The book has a twang of that religiosity which has marred all mission writing; that is an intense self-consciousness of saving this world by converting a handful of heathen to something not very remote from heathenism in our own religious evolution. We are not quite as patient with this sort of story telling as we used to be; yet readers of this book will find it exceedingly interesting, even if they do not believe it worth the while to spend a great deal of time and money in teaching other races the value of baptism, and the credibility of Bible stories. On the whole, however, our mission history has done us a lot of good, in the way of teaching us modesty and humility and generosity as well as a good deal of self-sacrifice. In the theological seminary I learned the difference between a missionary who exploits himself as an angel of light, but is stupid, ignorant and self-conceited at heart, and that other sort of missionary who has a conception of the whole world as God's world, and of all truth and love as divinely Christian.

Another book from Macmillans is "Vital Elements of Preaching," by Arthur S. Hoyt, Professor of Sociology in Auburn Theological Seminary. I knew Mr. Hoyt when he was a young man in college, and afterward when he was Professor of Elocution and Sociology in Hamilton College. I see all the more gladly that every page of this book is *alive;* alive not only with Arthur Hoyt but with Jesus Christ. That is the wonderful thing just now, that we can never get too much of Jesus Christ—although we can very easily get an indigestible portion of some people who undertake to stand for Christ. I thought at first that I could review this volume from the standpoint of one of the lectures, but I find there is a compact completeness in the discussion, and that talking about it will not cover the case. I recommend this volume very heartily. It contains what I hold to be real religion, plus common sense; there is a lack of pulpiteering and lecturing conceit. Mr. Hoyt was lovable as God made him, and he has not been made over by his life work.

E. P. POWELL.

BOOKS RECEIVED

THE CENTURY COMPANY, NEW YORK.
The Rise of the Working Class, by Algernon S. Crapsey, $1.30, net.

FLEMING H. REVELL CO., 158 FIFTH AVENUE, NEW YORK.
What Have the Saints to Teach Us, by Joseph Fort Newton, 50 cents, net.

B. W. HUEBSCH, NEW YORK.
Self-Culture Through the Vocation, by Edward Howard Griggs (Art of Life Series), 50 cents, net.

BROWNE & HOWELL COMPANY, CHICAGO.
Next Christmas, by Byron E. Veatch, 75 cents, net.
Blind Eyes, by Margaret Peterson, $1.30, net.

FUNK & WAGNALLS COMPANY, NEW YORK.
The House We Live In, by William Elliot Griffis, D.D., L.H.D., 60 cents, net.
The Bible and Universal Peace, by George Holley Gilbert, Ph.D., D.D., $1.00, net.

G. P. PUTNAM SONS, NEW YORK.
The Real Truth About Germany, by Douglas Sladen, $1.00, net.

UNIVERSITY OF CHICAGO PRESS, CHICAGO.
The Problems of Boyhood, by Franklin Winslow Johnson, $1.00, net.

THE PILGRIM PRESS, BOSTON, MASS.
With Open Mind, by J. W. Bradshaw, $1.25, net.

THE DEVIN-ADAIR COMPANY, NEW YORK.
The Democratic Rhine Maid, by Franklin Kent Gifford, $1.25, net.

THE CHURCH PEACE UNION, NEW YORK.
Through Europe on the Eve of War, by Frederick Lynch, pp. 151.

HEARST'S INTERNATIONAL LIBRARY CO., NEW YORK.
The Last Christian, by George Kibbe Turner, $1.25, net.

WILLIAMS & WILKINS CO., BALTIMORE, MD.
Judicial Settlement of International Disputes, by James Brown Scott.

THE SUNDAY SCHOOL

The Apocryphal Period of Jewish Literature

Hebrew Thought Meets Greek Culture

A Years Work
In the study of the Blank Leaf between the Old and New Testaments as given by Jenkin Lloyd Jones in his Classes of Religion.
1913-1914

Prepared for UNITY by Miss May Johnson and Mrs. William Rothman

XXXIII.
Flavius Josephus
48 A. D.-120 A. D.

Text: *"It is never dishonorable to repent and amend what has been done amiss."—Josephus.*

Having completed our studies of the Apocryphal literature, we can note the development of this course during the fourteen years that have passed since we began the study. We were originally confined to the conventional Apocrypha as we have it between the leaves of our Old and New Testaments in the standard editions. Later we added the literature contained in the Pseudepigrapha, collected by Deane. Now we find that a just perspective of the situation is not possible until we take note of the significant fact that the Hebrew stream of tradition was much ameliorated, assimilated and compounded before the birth of Jesus by the Greeko-Roman stream. We found that the civilizations of that day overlapped as shingles on a roof, we had to bring in not only Philo, the Grecianized Jew, but Epictetus, the Greek, and Seneca, the Latin moralists, who are so akin to the best in this literature, so alive to the highest things the Jew has had to give. Judged from a literary standpoint we are standing at the vanishing end of Hebrew inspiration and Hebrew tradition and are on the threshold of Christianity, in the vestibule of the new thing, and that vestibule must have a place, a niche in the wall for these leaders, nearly all of whom are anonymous. The authorship of this literature, the language in which written and the places from which written are matters of scholarly inference.

So for personalities in this vestibule of Christianity and in the outer court of Judaism, we have come upon the very real and authentic characters of Philo, Seneca and Epictetus. Now we have a fourth and very interesting and important contribution. Years ago boys and girls would sit up nights to devour Josephus. Josephus was a standard classic for boys, dealing with those things that catch boys' imaginations, war, slaughter, campaigning, etc.

Josephus is still an available classic; he has left us what he considered an adequate biography. He was not modest in using the first person singular. He was born in 46 or 47 A. D. and his biography carries us well into the next century. He was descended on his father's side from the very first rank of priesthood and on his mother's side from the Asamonæan line of royalty. He tells us that he was a very bright boy, so bright that at fourteen years of age wise men sought him for scholastic help, and that at that time he started out to make a careful study of his people's religion, that of the Pharisees and the Sadducees. Hearing that there was a monastic, or a communistic sect, living in the wilderness, he sought the best authority on the Essenes and lived with them three years, but at nineteen years of age he allied himself with the strictest sect of the Pharisees. He very clearly sets forth that he was a man of thought and a distinguished citizen of Jerusalem.

When Josephus was twenty years old Rome was the dominant power, a menace to the Jew, and a disturbing element in Jerusalem. He went to Rome for the express purpose of negotiating the release of humble friends of his who were imprisoned there. On his way he encountered a shipwreck which reminds one very strongly of Paul's story. Six hundred of them cast into the deep, who swam all night and with Josephus at the head of the column were picked up next morning. On this journey he became acquainted with a Jewish actor and through him secured an invitation to meet Queen Poppæa at the royal palace, and thus was enabled to accomplish his mission very easily. But once in Rome he was captivated, he fell under the spell of the great capital. He tarried long. He received many favors and seemed to enjoy the confidences of the court.

When he returned he found Jerusalem in the toils of political excitement. The Zealots, that fiery sect, the "John Brown" party, were determined to throw off the yoke, they believed that all they needed was to venture, risk their all, and they could throw off the Roman yoke. This must have seemed very foolish and hopeless to one just back from Rome, who had seen far reaching power and inexhaustable resources of that great power. He used his influence to try to ameliorate the situation and from thereon he began to be suspected of the Jews. To this day to the modern Jew he stands as the compromiser, the one who expected to achieve by strategy and diplomacy, what could have been achieved by appeal to war. Galilee, more progressive than the southern section, perhaps seemed to be the seat of trouble and Josephus was made general-in-chief of the Galilean forces, forces much more radical and impetuous than he. The Jews would suspect that he went there with traitorous intentions of compromising, helping to persuade the Jew to yield to Roman domination. Whether you have any sympathy with Josephus depends upon how far you have accepted in your own philosophy the dictum in politics and religion that says that "half a loaf is better than no bread," a dangerous proposition, but indicates an inevitable problem.

Of course the Roman phalanxes, trained and disciplined and equipped and numberless, were too much for the rustic Jews and they were easily overcome. Josephus tells us that when he saw it was hopeless he sought shelter in a cistern, hoping to escape, but found sixty or more Jews there before him. He tried to persuade them to surrender, but the stalwarts declared they would die first and agreed that every man should kill his neighbor. The process went on until Josephus and one other were left and they decided to live.

During the siege of Jerusalem under Titus, Josephus seems to have been a sort of go-between, in the confidences more or less of both parties, so when the final catastrophy came and the Jews were wiped off the map politically forever, he seemed to be in the

confidences of the Roman power. On his first visit to Rome he had played with the boy Vespasian and had prophesied that some day he would be emperor. The Roman lad remembered that compliment and when he became real emperor, he gave to Josephus not only political favor, but apparently a great amount of personal confidence and companionship.

When the final overthrow came and Jerusalem was to be sacked and divided, Josephus was told to take what he wanted and he, with the fine discrimination of a scholar, said: "I do not want gold, silver, or precious relics. If you will give me the custody of the sacred books of the Temple, I will be satisfied." In Rome he was given rooms in the apartments which Vespasian had occupied as a young man, and later an estate in Judea, where during the last years of his life he engaged in quiet, the favorite rest of a scholar.

In Rome he wrote the story of his people, using the books of the Old Testament, retailing the story with a very free hand, modifying and softening the harsh things and lying cheerfully when it came to figures. He recounts the story of the Jew as reflected in the orthodox literature of the Jew down almost to his own time. When biographical matter fails he draws from contemporary material which has been lost, and from his own experience and observation. This he calls the "Antiquities of the Jews," the archeology of Judea, a condensation of Hebrew history from the standpoint of a Jew who had acquired the Greek language and who was a favored guest of Roman power.

Josephus' "Wars of the Jews" is our chief authority for the Maccabean struggle and his part in it. He has also left a little fragment, "Against Apion," in which he proceeds to justify the fundamentals of Jewish faith, monotheism. And then there is his own biography. All of this is available but poorly translated by one not touched with the modern critical spirit, William Whiston, professor of mathematics in the University of Cambridge, a hundred years ago. The latest edition is in the Bohn Library in five volumes, with Whiston still as a basis, but revised and improved by the late Rev. A. R. Shilleto, 1911.

Shall we put Josephus into our gallery of heroes or suspect him of belonging to the debilitating line of compromisers and expediency seekers? Wherever he may be placed he did for his time, with the material at hand, what no one else has done on as large and comprehensive a plan, that is to reduce to sequence the story of the Jews from the beginning to a definite point. Mr. Montifiore, in his Bible for Home Reading, has brought a cultured appreciation to bear on the literary gems of the Old Testament, but has not done what Josephus did.

Jewish historians, Graetz, Renan, Schürer, and the Jewish Encyclopedia, seem to agree that Josephus was hypocrtical, was false to the Jew because he had been corrupted by Roman flattery, subsidized by Roman patronage. Perhaps such a case as that of Daniel Webster in American history.

One passage in Josephus which gives great comfort to Christian scholars of the old school, is that in the XVIII Book, third chapter, which refers to the Crucifixion of Jesus, which seems to justify the Christian claim. But the consensus of scholars seems to be that this is a spurious passage, probably an unconscious pious fraud. Another passage which has not been challenged, shows that Josephus did know of John the Baptist as one who ministered to the better life. Josephus was on the margin of a movement, which at that time was so insignificant that it did not come within his horizon.

The old edition of Josephus has a frontispiece in which some artist has conceived Flavius Josephus as a royal person, not only with the externals of dignity and wealth and position, but a strong face with the implication of a three-story brain under his turban.

(1) Why study Josephus in this course?
(2) In what way did he fall under Roman influence?
(3) How did Jews regard his efforts to compromise with Romans?
(4) What brought him to Vespasian's notice?
(5) Where did he get material for his history?
(6) For what are we indebted to Josephus?

THE HOUSEKEEPER.

Oh, Woman, what is the thing you do, and what is the thing you cry?
Is your house not warm and enclosed from harm, that you thrust the curtain by?
And have we not toiled to build for you a peace from the winds outside,
That you seek to know how the battles go and ride where the fighters ride?

You have taken my spindle away from me, you have taken away my loom,
You bid me sit in the dust of it, at peace without cloth or broom,
You have shut me still with a sleepy will, with nor evil nor good to do,
While our house the World that we keep for God should be garnished and swept anew.

The evil things that have waxed and grown while I sat with my white hands still,
They have meshed our World till they twined and curled through my very window-sill;
Shall I sit and smile at mine ease the while that my house is wrongly kept?
It is mine to see that the house of me is straightened and cleansed and swept!

My daughters strive for their souls alive, harried and starved and cold—
Shall I bear it long, who was swift and strong in guarding them white of old?
My children cry in our house the World, neglected and hard-opprest—
Is my right not then to command all men to be still while the children rest?

I who labored beside my mate when the work of the World began,
The watch I kept while my children slept I will keep today by Man:
I have crouched too long by the little hearths at the bidding of Man my mate—
I go to kindle the Hearth of the World, that Man has left desolate!

The Independent. *Margaret Widdemer.*

Experiences with forest fires on the national forests this year show that automobiles, where they can be used, furnish the quickest and cheapest transportation for crews of fire fighters. Motor rates are higher than those for teams for the actual time employed, but the total cost per distance traveled and in wages paid to men in getting to fires is much less. The time-saving is self-evident; trips which ordinarily require two days' time by team have been made by automobile in a few hours.

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THE FIELD

"The World is my Country, to do Good is my Religion."

THE ABRAHAM LINCOLN CENTRE

Recent announcements indicate the following activities at the Abraham Lincoln Centre:

The first meeting of the Lincoln Centre Fellowship was an enthusiastic success. Prof. Edward A. Steiner of Grinnell College, Iowa, spoke with great force and genial felicity of the problem of immigration, the work of transforming aliens into citizens, of making Americans out of the polyglot conglomeration that opportunely comes to our shore.

Classes in Religion. Tuesdays, 10:30 a. m.; Fridays, 8 p. m.; Sundays, 9:30 a. m.

Topics for November—I Corinthians, II Corinthians, Roman, Philemon.

There is already an enrollment of 111 in the Tuesday Class and 29 in the Friday Class. The privileges of this class are free to all and it includes among its members representatives of many creeds and no creeds, from all sections of the city and beyond. Those who come value the work highly, and are much interested in bringing in new members.

Confirmation Class. Mr. Jones will begin his work with the "Confirmation Class of 1915" on Friday, November 6, 2:30 p. m., to continue on successive Fridays until Easter time.

The Rutledge Circle. This is a group of young people that meets for social enjoyment and culture. The study section, which will alternate with the sociables, will be devoted this year to the study of George Eliot's Romola, under the leadership of Mrs. Annie Laurie Kelly. New members are invited. A special program is in preparation.

The Lincoln Centre Fellowship will hold its first dinner November 19 at 6:30 p. m. Prof. Edward A. Steiner of Grinnell College, Iowa, will be the speaker of the evening. Bishop Williams of Detroit is expected at the December meeting. Governor Ferris of Michigan, Dean Davenport of the University of Illinois, Thomas J. Tynan, Warden of the Colorado State Penitentiary, are among the other speakers expected. The Monday Night Study Class in local sociology will begin November 30, and Mr. A. H. Young, Supervisor of Labor and Safety at the Illinois Steel Company in South Chicago, will tell of "The Campaign His Company is Conducting Against the Liquor Traffic." On December 14, Mr. John L. Whitman, Superintendent of the House of Correction, will speak on "Liquor in Relation to Crime," and on January 4th, Dr. William A. Evans, of the Health Department of the Chicago Tribune, will speak on "Liquor in Relation to the Child." This is a club of men and women which aims to combine sociability with thoughtfulness; frank discussion of live questions, with open sympathies. It is the kind of club called for on many sides. It is the next thing in the way of social organization. Now is a good time to join. Membership limited to one hundred. Initiation fee, $2.00; yearly dues, $1.00.

Lincoln Centre Mother's Club. A club organized for the purpose of promoting fellowship and sociability among the mothers of our neighborhood. The club meets on the first and third Tuesdays of the month at 2 p. m. in Emerson Hall, fourth floor.

The Browning Class, under the leadership of Mr. Jones, will study the dramas, In a Balcony, Blot in the 'Scutcheon, Luria, etc., on Friday mornings at 10:30 a. m., beginning Friday, November 13. Mrs. Chas. H. Conrad, 3940 Lake Park avenue, manager. New members invited.

Pulpit Topics for the Year—An Intensive Study of the New Testament

Paralleling the studies of the Tuesday Morning, Friday Night and Sunday Morning Classes in Religion, Mr. Jones proposes to give during the winter, with such variations as the habit of his pulpit calls for, the following sermon studies of the Men of the New Testament. In the spring he proposes a short course of sermons on the Women of the New Testament. Closing the year's work with four to six sermons on "Jesus the Founder of Christianity and the Master of Men."

1. John the Reformer.
2. Stephen the Martyr.
3. Paul the Planter.
4. Peter the Sectarian.

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12. Apollos the Waterer.

At the "Little Counter" in Unity Room may be found the publications of the Unity Publishing Co., including the Lincoln Centre edition of the Unity Hymns and Chorals used in the Church; the published writings of Jenkin Lloyd Jones and UNITY (annual subscription, $2.00). An attractive assortment of Frances Lester's New Christmas Cards and Calendars for 1915 is on exhibition.

ERIE, PA.—The Unitarian Church of this place demonstrates that an active pastor who finds his opportunity in the wider field is all the better shepherd of local interests. At the recent annual meeting of this society, Rev. T. P. Byrnes reported that during the last year he had delivered 150 lectures in 70 towns outside of Erie, besides preaching 70 sermons at home, addressing 25 conferences of religion, and speaking 20 times to organizations outside of his own church. Other officers reported the repairing and re-decorating of the building. Various activties of the church were conducted by seven committees with a combined membership of 115 people, which included much class and club work. Life is promoted by living.

Hymn Books Wanted

A small liberal congregation desires to purchase a supply of second hand copies of the pamphlet edition of "Hymns and Tunes from the Revised Editions of the Hymn and Tune Book and the social Hymn and Tune Book," published by the American Unitarian Association. Must be in fair condition.

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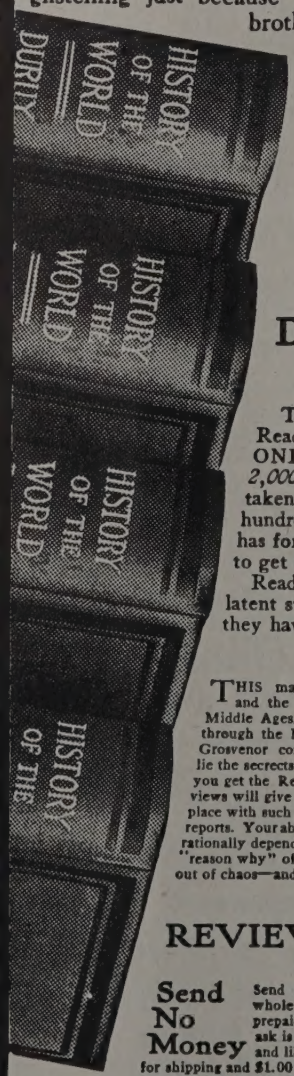

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